gether with the ſyſtem of duplicity that the whole tenour of their political and civil government taught, have given a ſiniſter ſort of ſagacity to the French character, properly termed fineſſe, and a poliſh of manners that injures the ſubſtance, by hunting ſincerity out of ſociety.—And, modeſty, the faireſt garb of virtue! has been more groſsly inſulted in France than even in England, till their women have treated as *prudiſh* that attention to decency, which brutes inſtinctively obſerve.

Manners and morals are ſo nearly allied that they have often been confounded; but, though the former ſhould only be the natural reflection of the latter, yet, when various cauſes have produced factitious and corrupt manners, which are very early caught, morality becomes an empty name. The perſonal reſerve, and ſacred reſpect for cleanlineſs and delicacy in domeſtic life, which French women almoſt deſpiſe, are the graceful

ful pillars of modeſty; but, far from deſpiſing them, if the pure flame of patriotiſm have reached their boſoms, they ſhould labour to improve the morals of their fellow-citizens, by teaching men, not only to reſpect modeſty in women, but to acquire it themſelves, as the only way to merit their eſteem.

Contending for the rights of woman, my main argument is built on this ſimple principle, that if ſhe be not prepared by education to become the companion of man, ſhe will ſtop the progreſs of knowledge, for truth muſt be common to all, or it will be inefficacious with reſpect to its influence on general practice. And how can woman be expected to co-operate unleſs ſhe know why ſhe ought to be virtuous? unleſs freedom ſtrengthen her reaſon till ſhe comprehend her duty, and ſee in what manner it is connected with her real good? If children are to be educated to underſtand the true principle